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H.I.M. the Emperor proceeding to the Imperial Diet to open it.

Cabinet Ministers at the opening of the 59th session of the Imperial Diet.

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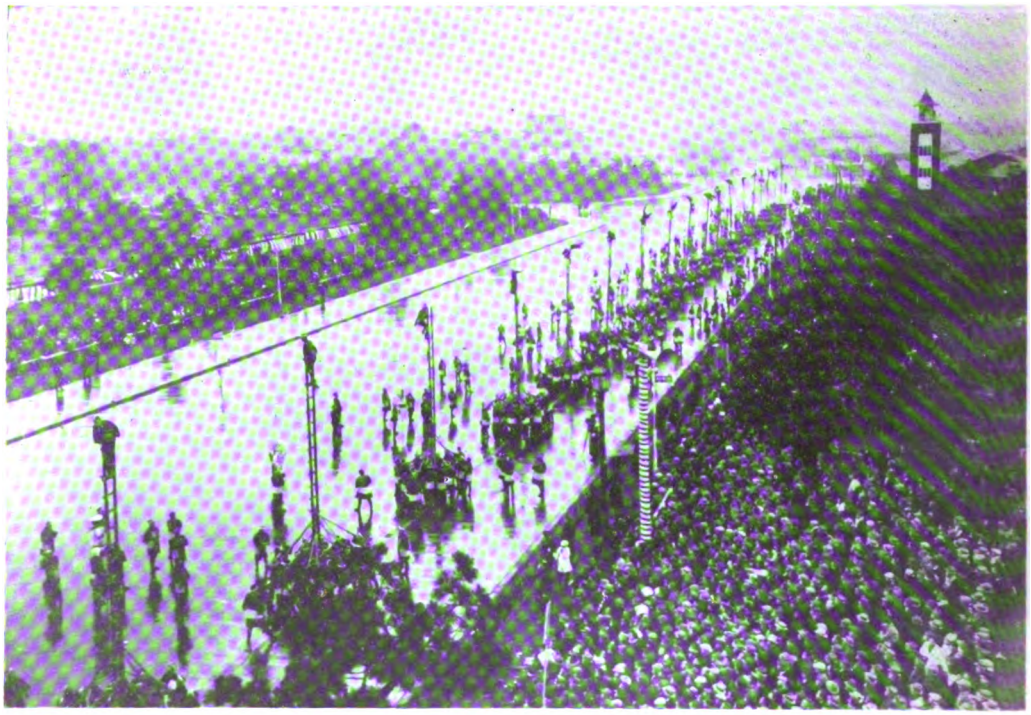
Convalescent Premier Mr. Hamaguchi in his room of the Imperial University Hospital, the first photograph taken on December 31st since his attempted assassination.



The *dezome*, or the New Year's parade of firemen on January 6th.

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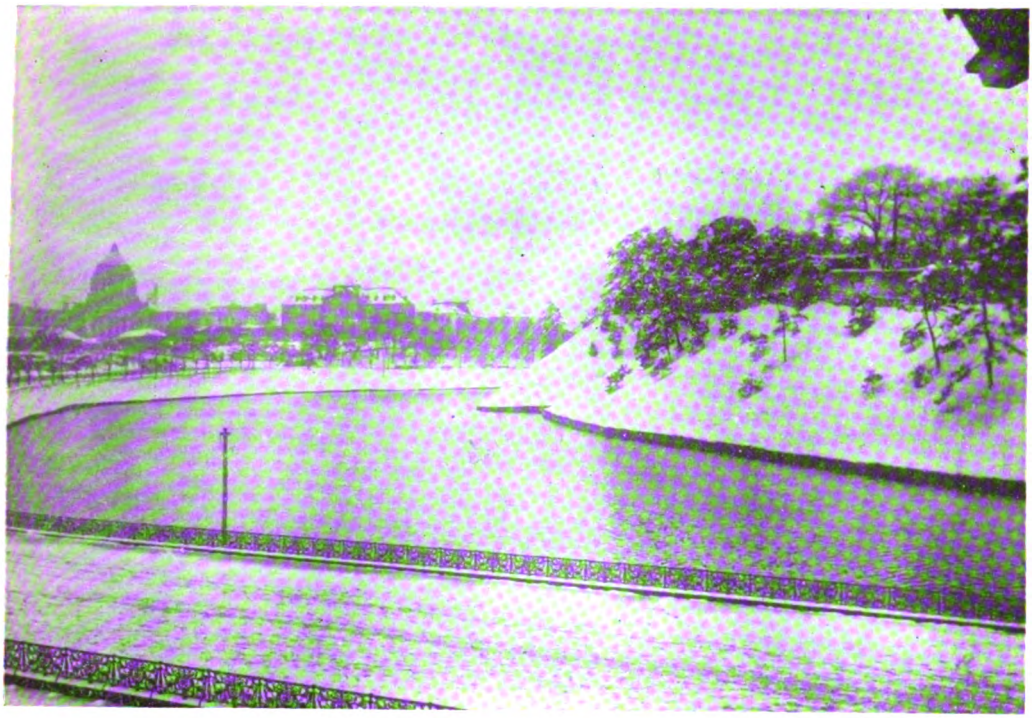

A snow view from the front of Sakurada Gate to the new Imperial Diet building, Tokyo.

Ski-ing place near Nosawa Hot Springs.

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Snow in front of the Meiji Shrine on January 2nd.

Playing battledore and shuttlecock by two girls on a New Year's holiday.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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IS TRADE RECOVERING?

By M. OUCHI

SOMEWHERE in financial circles there are people talking of omens of trade revival. Is this true?

The chief symtoms pointed out by these optimists are the rebounding of commodities and the rise in shares. Evidently, trade has improved of late, not a few commodities having soared most markedly, at least since the political change in the summer, 1929.

The official retrenchment policy had a severe effect on commodity prices, all of which suffered a heavy fall, but they recently gave indications of relief. Is the tendency durable?

For answering this question, the first thing to be considered is the chief reasons for the recent rebounding of commodity prices. One of them is the long high rate curtailment of work by the leading industries and their cartels, for the purpose of arresting directly and indirectly a decline in their products, the former by limiting the amount of supply and the latter by arranging for the minimum prices and the places of business. At the beginning of December, 1930, the most important products in this country had the following rates of curtailment of production and supply:—

Products	Rate Per Cent
Cotton yarn	34
Rayon	20
Hemp	30
Bleaching powder	45
Foreign paper	35
Pasteboard	20
Portland cement	53
Round steel bars	30
Spun silk	35
Raw silk	20
Superphosphate	30
Coal	10
Printing paper	25
Imitation Japanese paper	10
Steel plates	30

Besides, the sugar mills arranged for a restriction on production, and the muslin and steel sheet manufacturers were following these steps.

Regarding cartels, the staple products involved are raw silk, sugar, coal, kerosene oil, pig iron, steel sheets, steel plates, round steel bars, flour,

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nitrogeneous manure, beer and Portland cement.

These large-scaled curtailments in production and selling caused some commodities to be short of supply during the autumn saleable season. Returns of the Mitsubishi firm show that the commodities held in storage in Japan decreased steadily during the second half, 1930.

A decrease is noticeable in nearly all commodities, of which the most noteworthy are rice, sugar, cotton yarns and fabrics, and raw silk. The following table shows the chief commodities in storage at the end of October, the figures at the end of July being given by way of a comparison :—

(Quantity : In Millions of Pckgs. or Other Units. Value : In Millions of Yen.)

Commodity	End of October		End of July	
	Quantity	Value	Quantity	Value
Rice	3.7	37.6	6.4	63 6
Wheat	0.3	1.8	0.2	1.8
Crude sugar	1.4	23.4	2.7	43.4
Refined sugar	0.3	5.6	0.6	11.6
Cotton fabrics	?	10.8	0.1	18.7
Woollen fabries	?	11.2	?	18.9
Cocoons	0.4	16.0	0.3	16.6
Raw cotton	?	9.8	0.2	29.4
Raw silk	0.2	97.3	0.2	119.3
Cotton yarn	?	1.8	?	6.3
Foreign paper	0.4	33.2	0.4	32.1
Artificial fertilizer	1.9	13.0	1.8	14.3
Steel materials	0.6	5.8	0.9	7 7
Other commodities and total	21.9	394.1	24.0	514.3

What caused this decrease? It was not owing to any great increase in the domestic demand nor to the growth of the export trade, although some commodities seasonably had such a thing to account. Generally speaking, the decreased commodities in storage and the rise in their prices may be attributable without any great mistake to the manufacturers' obstinate attempts to control the market by curtailing production and restricting selling so much as abovementioned.

Additionally, the share market advanced. May these share and commodity improvements be taken as signs of a trade revival? For the trade depression to reach bottom and the economic world to improve, there must be necessary conditions arranged for it on an economic basis. In Japan, existing circumstances are not yet so developed as that, but on the contrary there are even indications that if we take a false step, we shall fall into a further depth. In fact, the farmers, the middle and small capitalists and the labourers who form the principal part of the nation, are extremely exhausted, and this fact tells us how hard it is to recover the national purchasing capacity.

How about the export market? Trade in America has not been so prosperous, too. It is bad for the Japanese silk men to optimize hastily business with America on the demand there increasing so much as to diminish

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the stock; for if the price here is raised in consequence, sales will come to a standstill, and its too much advancing is a suicidal act in a sense. China is next to America as the most important market for Japanese goods. The settlement of the internal disturbances there and the rebounding of silver prices raise the expectancy Japanese traders? But how long can we hope for its duration? The price of silver cannot be considered as soon recovering the by-gone level, seeing the Indian intermittent disposal of it and its oversupply in the world. Moreover, there are the world tariff and trust wars. These things render it very hard to consider as a matter of practicability the steady and continuous development of the export markets. In fact, the foreign trade in the 13 principal ports, from January 1st to November 20th, 1930, had the following decrease from the same period, 1929:—

(In Thousands of Yen)

	Jan. 1-Nov. 20, 1930	Jan. 1-Nov. 20, 1929
Exports. .	1,313,332	1,932,549
Imports. .	1,408,136	2;003,151
Total. .	2,721,468	3,935,700
Excess of im. over ex. .	94,804	70,602

Each staple export, according to the official returns from January 1st to October 31st, 1930, shows results very unsatisfactory from those for the same period, 1929, as may be seen from the following table:—

(In Thousands of Yen)

Staple Exports	Jan. 1-Oct. 31, 1930	Comp. with same Period, 1929
Raw silk	345,823	317,572 dec.
Cotton fabrics ...	230,450	12,383 „
Silk and rayon fabrics	86,361	40,367 „
Cotton yarns	13,449	8,243 „
Hosiery goods ...	26,471	4,737 „
Refined sugar ...	21,567	4,555 „
Paper	22,221	716 inc.
Chinaware	23,725	8,338 dec.
Other goods and total	1,236,562	581,106 „

In quantity, too, the showing is also unfavourable. From January 1st to September 30th, raw silk amounted to 31,100,000 *kin*, a decrease of 11,000,000 *kin* from the same period, 1929, cotton fabrics to 1,183,000,000 yards, a loss of 160,000,000 yards; and refined sugar to 238,000,000 *kin*, a falling off of 5,000,000 *kin*. All other staple exports decreased in quantity, except only cotton yarns and hosiery goods.

Thus, the demand has not been so good here and abroad for the staple products, and the advanced in their prices on account of the curtailments and cartels cannot be considered as durable.

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THE IMMIGRATION PROBLEM

By KAJU NAKAMURA, M. A., M. P.,
Editor and Proprietor of The "Japanese Abroad"

The speech of Mr. K. Nakamura delivered at the International Commercial Conference of Members of National Assemblies.

(*Continued from Preceding Number*)

I believe you all know that the gravest problem of Japan to-day is the problem of surplus population and shortage of provisions. As has been previously mentioned the Japanese do not wish to leave their native country because of their love of home-land, the number of emigrants during the last 70 years being only 650,000. But as civilization advances and people become more learned of world's affairs and as they become aware that Japan is not able to supply its own demands, the people gradually come to seek a place abroad where they may settle down at ease. You probably all know about the Japanese exclusion in the United States of America. Of course one nation may exclude other people at its will, but the means of such an exclusion must be righteous and not against humanity. At first Japan had no idea of sending her people abroad, but in 1868 she sent about 50 emigrants to Hawaii in compliance with the request of an American immigrant agent in Hawaii. Then upon receipt of a report that they were poorly treated, Japan sent a ship and brought them home. For 16 years since then no immigrants were sent until repeated request to send them came from sugar planters in Hawaii when 653 immigrants were sent. But again they were maltreated and no more were sent. Then complying with the request by the Government of Hawaii an immigration treaty was concluded between the two countries and for the third time contract immigrants were sent but without any better results than the preceding ones and the immigrantion treaty was discontinued in 1891. But at that time there were a number of private immigration companies established who sent some free emigrants to Hawaii and continued it till 1906. To-day there are about 130,000 Japanese in Hawaii out of 320,000 of total population. As has been explained before, these immigrants include those who were brought in by American sugar planters before Hawaii was annexed to the United States. They are leading very peaceful lives among the natives, Caucasians, Chinese and the Philippines.

Japanese immigrants are excluded in the Pacific Coast very severely and I wish to disclose to you about the actual number of Japanese in these districts which is as follows:

District	No. of Jap.	No. af Native	Ratio
California	70,000	3,500,000	2. %
Washington	17,000	1,500,000	1.3 %

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Oregon	4,000	800,000	0.5 %
Entire U.S.A. ...	150,000	120,000,000	0.14%

The area of farms cultivated by Japanese is as sollows:

California 1.7% Washington 1.3%
Oregon 0.2%

It must be noted that these farms were not taken from the native farmers but were developed from waste land by the labour and capital of the Japanese. For this reason not only the land-owners and neighbours are against every anti-Japanese law but the general public of the United States are also regretting that this great problem was left with the politicians who do not pay attention to anything but political struggles and selfish rights and interests and the people are ashamed of the impartial treatment given to the Japanese in defiance of the honour and dignity of their civilized country and Christendom. Probably before long in a proper period Americans of light and leading will endeavour to amend all the anti-Japanese laws which the Japanese are deeply regretting. It is my great pleasure to mention that Mr. Albert Johnson, the chairman of the House Immigration Committee who has once been the leading figure in the anti-Japanese movement, announced his intention to amend some of the anti-Japanese laws, specifically the unjust anti-Japanese immigration laws.

It is not only the United States that excludes Japanese. Australia, Canada, South Africa, East Africa and all other places where there are room for us are all closed to our emigrants. I have a strong conviction that if the people of these countries reflect how they came to own their territories and at the same time see the real conditions of the world to-day in which some men created equal before God are suffering and perishing from hunger and cold on the one hand and some are enjoying prosperity with abundance of provisions and clothings of the other, they will be kind enough to endeavour for the realization of the beautiful spirit of "live and let live."

Now I wish to show you the density of Japanese population according to the census of 1920 as follows:

Name of district	Area in sq. mile	No. of popul.	Density
Honshu .	87,426	64,000,000	732
Shikoku .	4,083	3,066,000	433
Kyushu .	15,703	7,600,000	483
Hokkaido .	30,502	2,360,000	78

The average density of the first three districts is 550 per square mile.

But these figures do not give the real idea of the density because Japan is a very mountainous country and the tillable land, which is cultivated almost to its full capacity in only 15,000,000 acres, being only 16 percent of the total area. This tillable land divided by the total population gives only a quarter of an acre to each person which is only 1/36 compared with 9 acres per man in

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California. You will have no dificulty in seeing the hard condition in Japan when you realize that the tillable land of England is 77% of the total area, Italy 76% France 70% and Germany 65%. It is considered to be a difficult task to enlarge the tillable land of Japan more than five millon acres. Although 40% increase of crops was made through intensive cultivation and small expansion of land, it is quite doubtful whether similar results will be obtained in the future.

It is not only tillable land that Japan is short of, but she is also poor in mineral resources, having very little of coal, iron, oil and other materials indispensable for industries.

In addition her population increases by 800,000 per year. Of cause it is not only Japan that is confronting the problem of surplus population; many countries in Europe having greater ratio of increase than Japan. But we have a stiff problem when we try to establish our country as an industrial nation because we are confronted with difficulties when we try to get necessary materials such as oil, coal and iron from our neighbours, China and Siberia.

It may well be noted at this point that only few great countries of the world possess most of the world's territory and smaller countries are even threatened of their own existence. To demonstrate the truth of my statement, let us compare the map of Asia before and after the world's War. The total area of Asia is 17,206,000 sq. miles of which about 15,000,000. sq. miles was under the rule of European countries in the following proportions before the war:

Russia	6,495,970	square	miles.
England	1,998,220	„	„
Holland	586,980	„	„
France	247,580	„	„
The U.S.A.	114,346	„	„
Germany	193	„	„

Of the above territories Germany lost her possession by the war but France added about 100,000 square miles and the total holdings of European powers in Asia are about 10,000,000 sq. miles with rich deposit of natural resources.

Again, the total area of the world is 52,825,000 sq. miles with total population of about 1,800,000,000. Of this territory 623,000,000 Caucasians own 46,146,084 sq. miles, every thirteen and a half persons controlling one square mile of territory. Against these figures 900,000,000 Asiatics control only 6,679,000 sq. miles, being 134.8 persons to a square mile.

Of course the Asiatics will be able to live in their territories as heretofore, but it seems to me that all natural resources are taken away from them. Past history shows that the Caucasian countries were sharp in excluding the industry of other countries, especially that of non-Caucasian countries. Even if they do not positively exclude industries of other non-Caucasion coun-

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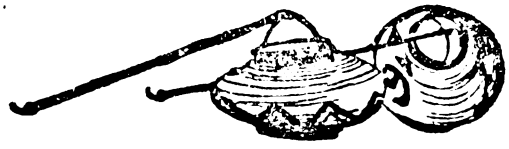
tries, they compete them out by their priority and financial influence.

I am not grumbling at what they have already done, but simply telling you the facts. I am not criticizing the possessions of land already acquired by the leading nations of the world nor am I proposing to recover the territories lost by the Asiatic countries. Some people may think that Japan got Korea and Manchuria for her new colonies, but as these countries are already thickly populated by former inhabitants, they do not help to solve the problem of Japanese surplus population.

To speak frankly, Occidental countries possess disproportionately large territories. For this reason the Asiatics in Asia are having a hard time in getting land necessary for the maintenance of their lives; and natural resources being closed to them in addition, their lives themselves are threatened. This impartiality may be modified if the hard pressed Asiatics are permitted to migrate freely to work on natural resources. If, on the other hand, all places are closed for their immigration and absolute exclusion is practised by building high walls around the countries where there are plenty of room, then we must say it is a great menace to humanity.

It is a noble thing to help the weak either as an individual or as a nation, and there is nothing more inhumane than for the strong to oppress the weak.

What I have said might offened some of you, but this may be what all the Asiatics are thinking and I believe all of you will affirm the truth of my statement—at least a part of it. No matter how earnestly the nations cry for peace and sign thousands of treaties, world peace will be as difficult a task as building a babel upon sand unless the present unequal distribution of territories and the tendency of excluding the weaker are corrected. In closing my speech I wish you would pay great attention to the cause of all Asiatics and other weaker nations so that we many bring a permanent peace in the soonest possible time.



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YOSHINO AS A NATIONAL PARK

By T. OITA
Managing Director of the Osaka Electric Railway Co. Ltd.

SINCE 1921, the Government authorities have been making investigations as to suitable sites for national parks; and have recently made public that sixteen places have been selected for the purpose throughout Japan. One is a place around Yoshino, and a very happy selection it is; and will ensure the success of the official project. A statement will be made as to the value of Yoshino as a prospective national park, before it is formally chosen, as such may not be useless in the interest of the national park question.

1. General Remarks

It need scarcely be said that the chief purpose for the establishment of a national park is to furnish people with a place for the promotion of their health and spiritual education, so as to cultivate the national vitality. This must be the spirit guiding the selection of a national park. For this, the national park should be possessed at least of the following three conditions:

1. The abundance of spots of historical interest.
2. The possession of other places of interest and natural beauties.
3. The convenience of rest for most of the people.

The Island Empire of Japan, having a long history of 2600 years, possesses everywhere one goes spots of historical interest or fine views. Yet not many of these places of historical interest and natural beauty have brilliant historical remains and grand scenic beauties as well as the support of a multitude of people. The place around the Yoshino Mountains meets most satisfactorily these conditions, in which other possible sites for national parks cannot equal it.

2. Spots of Histrical Interest

Regarding spots of histrical interest in the Yoshino Mountains and vicinity, forming the limits of a prospective national park, I need not enter into details, as they are too well known through books of national history, novels and traditions.

Kumano is the place of the first footsteps of the Emperor Jimmu, the first Fempenor of Japan, on taking the field in person against the rebels in the east. Befere he laid the national foundation at Kashiwabara in the province of Yamato, he fought and drove out the savage natives, crossing the precipitous mountains of Yoshino and overcoming

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great wants and hardships. This is a most brilliant fact of the national history.

Later, Ascetic Shokaku *En* performed austerities at the seventy-five most precipitous places of the mountains, and received the inspiration of the spirit of Zo-o-gongen on Sanjoga-take. He won the general canfidance people. There are relics of this miraculous story on the mountain.

In the period of the Northern and Southern Dynasties, the Yoshino Mountains were made a stage of tragic performances of blood and tears between the Imperialists and their enemy, a most impressive lesson in the history of Japan.

There are numerous very interesting novels, traditions and stories from mythologies of the primitive life of the Yamato race and of the Minamoto and Taira families during their vicissitudes and the life of royalists of the Southern Dynasty, and historical facts of the Tenchu-gumi towards the end of the Tokugawa régime, all interspersed with every sort of colour and sentiment.

3. Places of Nature Interest

There are great many places of interest. Some of which are noted for plateaux, others for mountains and still others for glens and dales or rivers or lakes or sea-coasts or rocks or forests. Yet none surpasses Yoshino, which embraces all these features.

The Odaigahara Plateau stands about 5,500 feet above the sea-level and extends over 2,000,000 *tsubo*. It is a great primeval forest of evergreen broad-leaf trees, never felled since remote antiquity. It contains a great variety of strange trees, flowers and birds, valued as natural things. Hidega-take standing in the east commands the view of the great peninsula of Kii and Ise Provinces and the Sea of Kumano. The southern part is precipitous from Ishiushiga-hara to Orochiiwa, the eastern part is the Dale of Osugidani and the beautiful scene of Miyakawa, and the western part over looks the Kitayama River and the great mountain range of Omine across Obaga-mine.

The cherry blossoms of Yoshino have been famous here and abroad, associated with the pathetic stories of the Southern Dynasty; and the streams of Yoshino are known as the Eight Fine Views of Yoshino. But the true beauty of Yoshino is not flowers and streams, but a great mountain range from Oku-Yoshino to the Chain of Yoshino Mountains, which are wonders of nature. The grand mountain scenery starts at a place between Daitenjoga-take and Sanjoga-take. The first step to the ascetic practice taught by Ascetic Shokaku is the ascent of Kanekake, where one raising the eyes, sees huge and strange rocks standing high; and looking down, one sees deep foggy ravines, making one tremble. The mountain is covered

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with dense primeval forests. At the western end there is the *Ohana-batake* (a flower-garden) and the southern end is the precipice of *Obatani-nozoki* (peeping down into the Oba-tani, or the Aunt-Dale). The mountains are chained ruggedly towards the soutn, forming Dai-Fugen-dake, Gyoja-gayeri, Iya-yama, Bukkyoga-take, Shichimen-san and Mayeoni, which are all peaks or precipices. The great sky-scraping plateau in the east is Odaigahara, which overlooks the Do River running along the north-western dales and commanding the view far away Sacred Mount Koya.

The *Toro-hat-cho* is well known among people, but very few know how superb in scenery is the innermost Toro. This Toro's waters and strange rocks present together very picturesque scenes for seven *ri* of dales down from Koguchi,—a perfectly exquisite work of the Creator, there being on the way many rapids, mists and cascades, formed by the dashing of the blue water against huge rocks, and pools silent and dead as the cliffs on both sides come very close, which is very dreary to look at. The Oku-Toro (Inner Toro) the Nanairo Gorge, the Shingo Gorge and the Senryu Pool are most famous. In Uwa-Toro (Upper Toro) the rock shapes and water colour are different from what one sees before that, there being strange rocks of a great diversity of form damming up the blue water in all directions, and diverse strange trees ornamenting them. In Shimo-Toro rocks rise lofty, both banks closer, and the water more blue. The quiet grandeur of the scenrey is beyond description.

The Totsu River becomes the Kumano River in the province of Ki-shu, and joins the Kitayama River in Miyai. There are also many spots of scenic beauty on the river, such as the Ama River and the Asahi River. Views are especially magnificient in the basin southward of Obara. The Kuri-kyo (the Nine-Ri-Gorge) from Hongu to the mouth of the Kumano River is kaleidoscopic in mountain shapes and water colours.

On the seacoast of Kumano there are such places of beauty as Kinomoto-Oniga-shiro, the white sand and green pines of Shichiri-Ohama, the mystery of the Ukishima (the Floating Islet) and the fine view of the Nachi Fall. The scenery in the Katsuura Harbour is quite worthy of the name of Matsu-shima in the province of Kii. Roen-zan gives the finest view of it. Every-where on the sea-coast from Katsuura to Kushimoto through Koza the scene is very fine, and especially, the Hasikui-iwa surpasses any other. As to the scenery at the Shio-no-misaki (The Cape of Shio) situated at the southern end of the mainland of Japan, it is of rare grandeur.

Thus, the places embracing Yoshino

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and Kumano contain beauties of plateaux, mountains, forests, rocks, streams and seacost as described above. It is quite unequalled that one place contains such different scenic beauties.

4. Supporters and Means of Conveyance

Whatever beautiful spots or places of historic interest a place may possess, it loses most of its value as a national park, if not supported by many people, who enjoy its benefits, or it there are no good means of conveyance to it.

Yoshino and vicinity have ample support of people, and command the most convenient means of conveyance. To be more precise, there are in the neighbourhood the three great cities of Osaka, Kyoto and Kobe, the populations of which come to 4,000,000, forming the larger portion of the total population of the six greatest cities in Japan; and when the neighbouring towns and villages and the middle and small cities in the Kinki District, are taken into account, the total number of people living in the neighbourhood of this possible site for a national park amounts to more than 5,000,000. With the exception Yoshino, we cannot find any other prospective national park with an equally great support of people in the neighbourhood.

Concerning means of conveyance, there are rapid transit railways direct or through connection from the great cities in the Kwansai to Yoshino; and from the Yoshino to every chain of mountains, every plateau and the Kumano Seacoast there are auto-buses regularly. Additionally, there is a steamship service from Osaka and Kobe to the Kumano Seacoast, on which are run fast boats. On the Kumano River there are motor boats serving visitors to the Toro Gorges and the Hongu. On the seacoast autamobiles are regularly run connecting Kinomoto with the end of the Government Kisei West Railaway Line. These means of conveyance already leave nothing to be desired for visitors. If Yoshino is formally chosen as s national park, these means of conveyance will be combined so that great improvements will be introduced in the lines of traffic, connection, charges and time, furnishing much more facilities to the public.

5. Conclusion

From the above it may be understood how the possible site for a national park around the Yoshino Mountain Range is possessed most completely of every qualification and condition for the purpose. Nikko is a place of great histrical interest and very fine landscape, but it does not have any beautiful seacoast nor a grand plateau. Other possible sites for national parks have some unique features, but few are complete with the necessary conditions for a national park.

Yoshino fills the conditions to the full. So, I recommend it to the general public as the best site for a national park, and expect it to be so chosen officially first of all. I earnestly hope the place will be open to the inspection of foreign tourists as a grand international park. (From the Tourist)

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BIBLIOGRAPHY OF THE "NÔ".

By ZEN YAMAMOTO.

(4) The Fourth "Nô".

(14) The 'Ikari-Kazuki' is a drama concerning the bitter end of Taira-no-Tomomori, who was the fourth son of Taira-no-Kiyomori. A monk, one of the Taira (Heiké) family who was living in Kyoto City, went on a pilgrimage to the Bay of Dan-no-Ura in Nagato Province to pray for the repose of the souls of the Taira Family's dead. This Bay was the scene of the last sea-fight between the rival clans of Taira and Minamoto (Genji), in which the former were annihilated on March 24, 1185. When the monk arrived at the Bay of Hayatomo-no-Ura, which was well-known for its extraodinarily rapid tides, he secured passage on a boat bound for his destination on the Bay of Dan-no-Ura. A boatman told the monk the story of the valorous deeds performed by Taira-no-Noritsuné, Noto-no-Kami, at the battle of Dan-no-Ura on the date mentioned above, as follows:—"Taira-no-Noritsuné who was the second son of Taira-no-Norimori, and the younger brother of Taira-no-Michimori, was one of the bravest warriors in the Taira family; and in the battle he wielded his halberd most intrepidly, and with it cut down the enemies who came into his boat; he fought desperately with Minamoto-no-Yoshitsuné, Kurô-Hangwan, but failed to kill him, as the latter managed to escape to his own side. He was at last engaged in a struggle with Aki-no-Tarô and Aki-no-Jirô, both brothers, in the boat, and finally holding them under his arms he sprang into the Bay with the result that they were drowned there." Afterwards, while the monk was reading prayers for the brave dead of the Taira family on the beach of the Bay of Dan-no-Ura, the apparitions of Taira-no-Tomomori, Shin-Chûnagon, and the widow Tokiko, Nii-no-Ama, appeared to him, and told the monk the story of the catastrophe of the battle as follows:—"The widow Tokiko who was the wife of Taira-no-Kiyomori and was called 'Nii-no-Ama,' with the eight year old Emperor Antoku, clasped in her arms, was drowned in the Bay of Dan-no-Ura. After Taira-no-Tomomori had had a hard fight, cutting down his enemies with a halberd, he buckled on two suits of armor, put on a double helmet, and in addition surmounted it with a heavy anchor in order to weight himself down further, and threw himself into the sea. (April, Special No. 2)

(15) The 'Nuye' is a drama based on the story of a fabulous night-bird

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named 'Nuye' which alighted on the roof of the August Palace of the Emperor Konoye under a dark cloud which came up from the east in the dead of night, at Sanjo in Kyoto City. The Emperor was unable to sleep at night owing to a most horrible and unaccountable noise which seemed to proceed from the roof of the Palace. The Emperor became more disturbed, every night, and at last became so ill that it was obvious to all those in attendance that unless something could be done to remove the disturbance, the Emperor would certainly die. Fujiwara-Motozané, the Prime Minister, selected Minamoto-Yorimasa from among many knights in the Palace to kill the monster which they believed to cause the noise; he was a valiant knight and it was believed by the courtiers that he was an expert archer, able to kill the terrible haunting creature with an arrow. On the 20th of May, 1153, the knight wore a double hunting-dress, and took his best bow and only two steel-headed arrows. He lay in concealment outside the Palace in order to hear the extraordinary scratching sounds coming from the roof. He was accompanied by a follower named I-no-Hayata. When midnight came he saw a black cloud rush through the sky, which rested upon the roof of the Palace. Nothing the exact position of this strange terror, he fixed an arrow in his bow; fortunately his first arrow hit the mark. The terrible cloud proved to be a fearful creature with the head of an ape, and hands and feet like those of a tiger, with a serpent's tail, and its note like a fabulous night-bird's. From the very moment the creature died, the Emperor's health rapidly improved. Yorimasa was rewarded for his services by being presented with the Emperor's sword named 'Shishi-O' which means 'The King of Lions.' The apparition of this creature was revealed to a travelling monk at the Bay of Ashiya in Settsu Province, the above story was related to him, and the evil spirit rested in peace after the monk's reading of a prayer for the dead. This was written by Kwan-Ami. (April, Interior No. 7)

(16) The 'Uta-Ura' is a drama about Wataraye-Iyetsugu, a Shinto priest of Futami Bay in Isé Province. He was wandering about the country telling fortunes by poems, ins earch of his lost child named 'Kôgiku-Maru.' He at last met his son at foot of Mt. Hakusan in Kaga Province. This was written by Séami. (April, Special No. 4)

(17) The 'Utou' is a drama about a huntsman who died young and left his wife and a child named 'Chiyodô' behind him—a judgment of Heaven upon his cruelty. To a travelling monk was revealed the apparition of the huntsman

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at Taté-Yama in Etchu Province, when the huntsman cut off a sleeve of his hemp-shroud and begged the monk to deliver it to the survivors of his family at the beach, Soto-no-Hama, in Mutsu Province, to prove that his spirit was haunting the world. So the monk travelled to Mutsu Province and gave the message and the sleeve to the family and then held a religious service for the dead man's soul This was written by Séami. (April, Interior No. 19)

(18) The 'Kosodé-Soga' is a drama concerning the Soga brothers: the elder brother was called Soga-Jurô-Sukenari but was named Ichiman in childhood; the younger brother was called Soga-Gorô-Tokimuné, or Hako-O in childhood. On May 28, 1193, Minamoto-Yoritomo, the Kamakura Shôgun, arranged a grand deer-hunt on the hunting ground named 'Fuji-no-Susono' in Suruga Province. One night in early summer, May 28th, under cover of rain the Soga brothers were planning to kill their uncle Kudô-Suketsuné to avenge their father, who had been murdered by an arrow shot by this uncle in the recesses of Mt. Akazawa in Izu Province in the year 1175. At the time when Kawazu-Saburô-Sukeyasu, the Soga brothers' father, had been murdered, Ichiman (Soga-Jurô) was five years old, and Hako-O (Soga-Gorô) only three. Afterwards, Sukeyasu's wife, the boys' mother, was married again to Soga-Tarô-Sukenobu in Sagami Province, and the two boys lived with their mother and stepfather. But Soga-Sukenobu, the stepfather, was afterwards reduced to poverty, so the mother found it very difficult to educate her two children in accordance with their position. After the lapse of nine years, when Ichiman was thirteen years old, he changed his naned to Soga-Sukenari. Hako-O, the younger brother, was intended for a priest by his mother and was sent to the priest Gyo-Jitsu as a novice. But he disdained to become a priest, so he was exiled from his mother's roof. One day, Hako-O sought to take his uncle Kudô-Suketsuné's life at Hakoné, but the plot was discovered in time, and frustrated. However Suketsuné gave him a sword as a present for old acquaintance sake, and Hako-O adopted the name Soga-Tokimuné at the age of seventeen. On May 28th, the first day of the deer-hunt, Soga-Sukenari, the elder brother, accompanied by Tokimuné, the younger one, visited his mother to bid her adieu before setting forth to avenge their father's death. The elder brother earnestly begged his mother to forgive his younger brother's disobedience, and to take him back into favour once more. At last the mother yielded to this earnest request and opened her heart to her two sons. She talked freely and

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afterwards raised a stirrup-cup to her lips and drank their health in anticipation of the glorious deeds they had vowed to accomplish. On their departure, they begged their mother to present them with her wadded silk garment in memory of the occasion, and they danced with great delight in her presence. (The scene of the brother's asking their mother to give them her wadded silk garment was taken out of the "Nô" drama.) (May, Interior No. 5)

(19) The 'Youchi-Soga' is a drama of the Soga brothers' vendetta. On May 28, 1193, the Soga brothers desired their two servants, Dan-Saburo and Oni-O, who were also brothers, to go back to their mother's house and take with them a letter and an amulet which belonged to Soga-Tokimuné, as a mark of their affection and respect. In the dead of night, and under cover of rain, on May 28th, the brothers made a stealthy approach to their uncle Kudô-Suketsuné's encampment on the hunting ground named 'Fuji-no-Susono' in Suruga Province, under the guidance of Honda-Jiro-Chikatsuné. They attacked the encampment and endeavoured to kill their uncle in order to avenge their father's unnatural death. The Soga brothers rushed into Suketsuné's encampment, but found there Suketsuné, Otonai, and two beautiful harlots—Tegoshi-no-Shôsho and Kisegawa-no-Kametsuru—all in a drunken sleep, quite unconscious of the attack. The brothers called out to Suketsuné in a loud voice to waken him and instantly laid about them with a sword. At this time, the elder brother Sukenari was struggling heavily with Nitta-Shirô-Tadatsuné, but alas for him! he died a violent death. He was twenty-three years old. The younger brother Tokimuné grappled with Gosho-no-Goromaru, but was captured by his enemies when he accidentally stepped into a hole in the floor while fighting desperately, and was taken prisoner in the presence of Minamoto-Yoritomo, the Kamakura Shôgun. The poor fellow was executed by order of the Shôgun on the petition of Inubô-Maru, the son of Suketsuné. He was twenty-one years old. (May, Interior No. 13) .

(20) The 'Minazuki-Barai' is a drama about a girl living at Muro in Harima Province, who was engaged to be married to a man who had come to Muro from Kyoto. She loved him deeply, and so she journeyed to Kyoto herself to meet him. She reached the Kamo Shrine on June 30th in time for 'Exorcism' which always took place there at that time. During this time many persons were exorcised of evil spirits by Shinto prayers. This girl but on strange headgear, consisting of a hat worn by nobles in olden times, and carried

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in her hand a hoop named 'Nagoshi-no-Haraye' (June Exorcism Hoop), made of miscanthus, and she danced on the grounds of the Shrine with desperate courage, madly calling out in a loud voice that a god would 'exorcize the evil spirits in all those who jumped over this holy hoop, the pure, clean hoop shaped like the full moon.' The man to whom she was betrothed sent a messenger to her at Muro in Harima Province from Kyoto to greet his bride. But unfortuntely she had disappeared before receiving his message. His grief was so great that he got up and visited the Kamo Shrine to pay homage and to pray the god to help him find the girl by the divine assistance of the 'June Exorcism.' His prayer was answered and he met her while she was dancing on the grounds of the Shrine; so he blessed the god's benevolence and took her away to his home. This was written by Yasu-Kiyo. (June, Special No. 4)

(21) The 'Sagi' is a drama about the night-heron. The Emperor Daigo (886-930) was pleased to signify his intention of visiting the Imperial Garden named 'Shin-Zen-En' in Kyoto, and gave order to a vassal to catch a night-heron at the water's edge. The vassal was puzzled to know how to catch the bird which was flying about rapidly, so at last he cried out to the bird "Listen, night-heron, this is an Imperial order." The bird at once flew down and back to the spot whence the voice came, drooped its wings and bowed humbly, so that the vassal was able to catch it easily, and joyfully presented it to His Majesty in person. The Emperor was delighted with the night-heron's obedience and honoured it with the fifth order of court rank as a special mark of favour. Every one present on the occasion was deeply moved by a sense of gratitude for the boundless benevolence of the Emperor, and danced with great delight; and then the bird was set free and it flew joyfully away in the air. This was written by Séa. (June, Exterior No. 12)

(22) The "Hanjo' is a drama about a girl named Hanago who was living with the family of a village headman of Nogami in Mino Province. While she was there, one spring time a man named Yoshida, who went by the name of 'Major-General Yoshida,' passed a night in her house on his way to the Eastern provinces from Kyoto City. He fell in love with her and they exchanged fans in token of their engagement. He gave her a fan painted with a picture of the 'Moon in the Evening'; and she gave him one with a picture of the 'Flower of the Bottle-Gourd'; they exchanged a promise to meet again in the same place before the coming of the autumn, when he was on his homeward journey.

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After he had departed, she spent much time in looking at the fan given to her by her lover, and she finally became melancholy with love, because she did not hear from him, and shut herself up in her room, and as a consequence, she was forced to leave the house by order of the headman. Poor girl! she was nearly driven mad by grief and wandered in a frantic mood towards Kyoto City in the hope of meeting her lover. When autumn came, he visited her house again, expecting to see her, but she had disappeared and he heard that she had been abandoned by the headman; so he left word for her that she should go to him in Kyoto City if she came back again, and then set out on his journey towards home. Immediately on his return to Kyoto City, he visited the Kamo Shrine of Tadasu-no-Mori and prayed to the god dedicated to Tamayori-Himé, to aid him by returning to him his lost love. His prayer was answered and by good fortune he met her on the grounds of the Shrine, but she had become almost insane and cried out:--"Human nature is fickle and has a double-face just as the fans which we exchanged had two sides. I know that we meet only to part again, but I shall continue to love you, even though we may never meet again." He told her how he had longed for the sight of the fan in her hand, but she refused to give it him because it was her only consolation. He therefore showed her the fan which she had given him in parting, and then they exchanged fans again in proof of their betrothal. The derivation of this drama is from a love story about Pan-Chieh-Yü, a young Chinese lady of good birth beloved by the Emperor Chêng (31 B.C.—7 A.D.) of the Han Dynasty. Afterwards, she fell into disfavor with the Emperor, who deeply loved another beautiful young lady named Chang-Fei-Yen, so she was carried away by jealousy, and composed a bitter poem which carried the meaning:—"She once stood high in the Emperor's favor, but now was thrown away like a fan in autumn.,' This was written by Séa. (July, Interior No. 1)

(23) The 'Tenko' is a drama concerning the Chinese hand-drum, which is supposed to have descended from heaven in the Hou-Han Period (947-950). The plot is as follows:—There was once an aged Chinese Couple named Wang-Pai and Wang-Mu, who lived in the vicinity of the capital city Chin-Yang in China. Wang-Mu was with child by reason of a dream which she had one night that "a Chinese hand-drum had desended from heaven," and therefore he baby boy was called 'T'ien-Ku' (Tenko) which means 'Heaven's hand-drum.' Afterwards the real hand-drum descended from heaven to the old couple, and the heavenly sweetness of its sound struck all listeners with unbounded wonder. This fact came to the knowledge of the Chinese Emperor, and he sent an Im-

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perial messenger to request the couple to make him a present of the hand-drum, and upon their agreeing it was taken to the Palace. But the boy T'ien-Ku was disappointed, and missed it so much that he took it away from the Palace by stealth and hid himself in the mountains. Unfortunately he was captured by a palace attendant who, by the Chinese Emperior's command, had been searching for the boy, and this man threw him into Lake Lü Shui, and then took the hand-drum back to a large Hall called 'Yün-Lung-Kê' in the Imperial Palace of 'A-Fang-Tien.' But the hand-drum would not make any sound when beaten. Finally the Emperor summoned the boy's father to the Palace to beat the drum, and when pounded by the old man it gave forth a very sweet sonnd. Thereupon the Emperor was deeply moved by the human intelligence of the hand-drum, which had refused to make any sound on account of the boy's death, and the two lamented the boy's untimely end; as a consequence he was pleased to signify his intention of going to Lake Lü-Shui to mourn for the dead with melodious wind and stringed instruments. The spirit of the boy then appeared, pleased by the Emperor's flattering condolence, and he beat the hand-drum and danced. This was written by Séami. (July, Interor No. 3)

(24) The 'Zenji-Soga' is a drama based on the story of Soga-Gorô-Tokimuné (Hako-O as he was known in his childhood), who was the younger of the two Soga brothers. At the time when Kawazu-Saburô-Sukeyasu, the father of the Soga brothers, was murdered by their uncle Kudô-Suketsuné, Hako-O was only three years old. Although he was the adopted child of Itô-Kurô-Sukemuné, he was intended for a priest by his mother and was therefore sent to Gyo-Jitsu, a priest of the Kugami Temple at Hakoné, in Izu Province, to live with him as an acolyte, and was renamed 'Kugami-Zenji,' a sacred name of the Zen sect. On May 28, 1193, the Soga brothers called their two faithful servants, Oni-O and Dan-Saburo, who were also brothers, to their side and instructed them to go back to their mother's home and tell her that they had avenged their father's death by killing their uncle Kudô-Suketsuné and to take with them a letter and an amulet which belonged to Tokimuné, as a mark of their affection and respect; the journey to be commenced immediately after they heard that the Soga brothers had accomplished their glorious deed. In the dead of night, it being dark and rainy, the brothers attacked Ide's encampment on the hunting ground named 'Fuji-no-Susono' in Sagami Province, where they found Kudô-Suketsuné, Otonai, and two beautiful harlots, all in a drunken sleep quite unconscious of the impending attack. After they had killed Suketsuné, the elder

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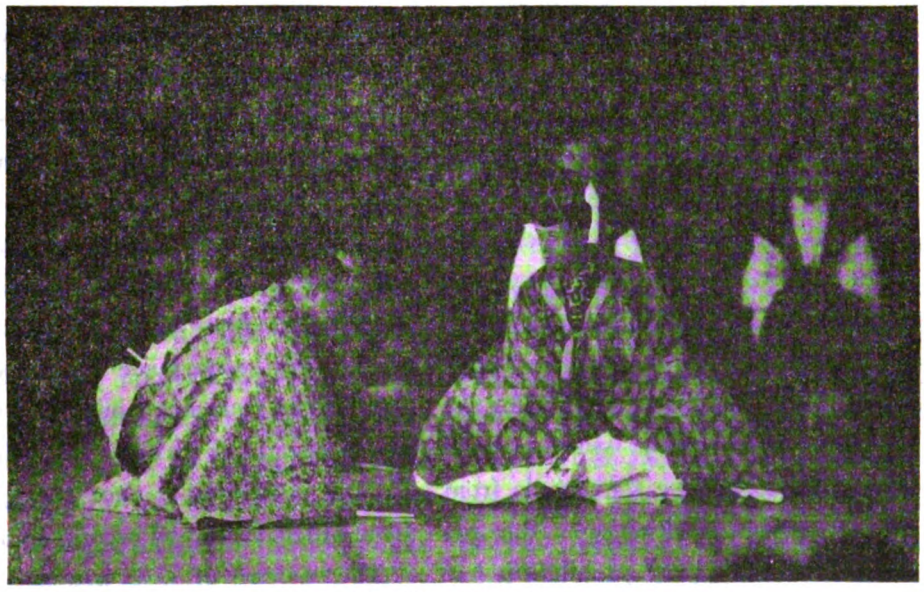
brother Sukenari was unfortunately also killed by Nitta-Shirô-Tadatsuné, but the younger brother Tokimuné, 'Kugami-Zenji,' escaped from the scene to the Kugami Temple where he lighted a holy fire as an invocation. Soon after, Itô-Kurô-Suketsuné, the adopted father of Tokimuné, advanced on the Kugami Temple, accompanied by many warriors in order to arrest Tokimuné under the orders of Minamoto-Yoritomo, the Kamakura Shôgun. Tokimuné struggled fiercely with Hikida-Kosaburo in the temple and succeeded in cutting him deeply in the shoulder, after which he fought desperately with Kano-Genroku and another young warrior, but at last was captured by his enemies and taken as a prisoner to the Shôgun at Kamakura in Sagami Province. (July, Exterior No. 6)

(To be continued)



The 'Youchi-Soga.'

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LIQUOR CONTROL PAST AND PRESENT

By N. YAMADA

SAKÉ is the most favourite drink of the Japanese, and is indispensable on the occasion of rites and ceremonies. There are, at the same time temperance advocates, whose temperance movements are rapidly advancing from the study to the street considerably menacing the *saké* brewers. These advocates have, as one of their important plans, a bill for applying Prohibition to the persons not more than 25 years of age, and this bill will probably be presented to the next session of the Imperial Diet.

In this Magazine we have already shown that wine has been from remote antiquity the people's favourite drink in Japan The ill effects of *saké* have been admitted from old time, and temperance, or abstention, has been advocated by many people. Sometimes the Government, recognizing the necessity of abstention, issued prohibition laws to relieve the people from the ill effects of drinking. Records show that the oldest prohibition law was in the reign of the Emperor Kotoku, (645-654) when it was promulgated with the *Taika* political reform. The law provided that Government officers and officials drinking wine should be punished by dismissal or the forfeiture of their fiefs. In the reign of the Empress Koken (749-757) prohibition laws were issued at times, as farmers drinking deep during the agricultural season corrupted their manners neglected their business and left their fields waste; and the law was for correcting these persons. It was impossible, however, to make all people abstain by a ban; and they continued to drink, gradually disturbing the public peace. About this the authorities concerned were much concerned in successive reigns. In the 8th year of Jogan (866), in the reign of the Emperor Seiwa, another prohibition law was promulgated. But it was practically little better than a temperance law; for in the Imperial Household Department there was a wine-making office. The wine made at this office was brewed from rice from the district of Kinai, and when a sufficient amount could not be got there, that from other places was used in addition.

The making of *saké* was also prohibited or restricted by other laws at times. In the 1st year of Daido (806), in the reign of the Emperor Heijo, the Government sent officials to the *saké*-making districts and made them seal the wine pots at the breweries, as the

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rice crop had failed and the price of rice risen so much as to throw the poor into destitution. Later, in the Kamakura period, the selling of *saké* seems to have been restricted by law. On September 30th in the fourth year of Kencho (1252) the Kamakura Government banned the selling of *saké* in Kamakura, and its officials sealed 37,274 *saké* pots in the town. In October the same year *saké* was again banned and all the *saké* pots in the town were destroyed by the Government officials, except one pot in a each house, which was left, not for keeping *saké* but for holding other liquid.

In the Tokugawa period *saké* brewing was temporarily prohibited to regulate the supply and demand of rice as the staple food of the people. Then rice was the centre of economics, and it was necessary to prohibit *saké* brewing in order to make up for the shortage of rice as food. In this period, however, rather different from the Kamakura period, the Government wished the appreciation of rice, for which it attempted to increase consumption even by encouraging *saké* brewing; for the rise in the price of rice brought increased income to the Government treasury and its samurai's purses. In consequence, the production of *saké* seems to have increased yearly. In the meantime, the ill effects of *saké* drinking were spoken of by some people, who advocated abstention.

In the Meiji period, Western civilization was introduced rapidly, which revolutionized industry in this country. *Saké* brewing, among other branches of industry, was modernized and conducted with larger capital than before. Moreover, the demand for *saké* was extended with the development of communications at home and with foreign lands, which, in addition to the unnaturally great increase in the supply, encouraged much more than before the social evils arising out of *saké* drinking, including, for instance, lowered labour efficiency, increased mortality of infants and a great increase in crimnal offences. This made the temperance question a social problem, and not simply an individual question, as previously; and temperance movements developed.

Temperance movements so developed in 1873 or 1874, when started in Tokyo and Yokohama. At first, they made individuals their object. In 1886 four temperance societies were formed, and the movement spread to the whole country. In 1897 the Japan Temperance Union was established, and is still in great force. In 1900 a bill to prohibit drinking by minors was introduced in the Imperial Diet. For the subsequent twenty-three years the late Mr. T. Nemoto, M. P., presented the same bill yearly to the house, and struggled hard for its enactment. His

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energetic efforts were at last crowned with success in 1922, when on March 22nd the Law Prohibiting the Use of Liquor by Minors was promulgated. The Prohibitionists thus achieved success for the first time. The Law provides in Art 1 that a minor is prohibited from using liquor, and that those exercising parential power over minors, or those overseeing them in the place of those exercising the parential power, shall stop minors using liquor, when it comes to their notice; and those selling or supplying liquor as their business are prohibited from selling or supplying liquor, when aware of minors using it.

This law came into force on April 1st, the same year. Since its enforcement, the yearly number of direct offences of minors' drinking was 18,759 on an average. Indirectly, the law had the effect of encouraging temperance among individuals, temperance agreements by local associations of young men, the formation of temperance leagues among students and temperance in the Army. Thus, temperance movements have become larger and larger in scale and stronger and stronger in foundation. It is noteworthy that temperance has been finding more and more favour even among the labour class, open meeting of labour unions being held without liquor, and colliers in Kyushu and Hokkaido joining in thousands to promote temperance. Even among seamen temperance is increasing, and there are a few steamers on which temperance is observed. Especially, since the Imperial Enthronment in 1928 and the adoption of a retrenchment policy by the Hamaguchi Ministry, not a few villages went dry in commemoration of it or taught by it. In the meantime, the Prohibitionists moved for prohibiting the use of liquor by men of not more than 25 years instead of 20 years, as before. In 1926, this bill was presented to the 51st session of the Imperial Diet, and it passed with a great majority of votes. But there was not time to send the bill to the House of Peers. In the next session the bill passed the committee, but was disapproved at the main sitting. Since then, the bill was presented yearly and rejected. It will be presented of course to the next session of the parliament, too. But it is not likely to be favoured as yet with a chance to become law. The reason for the presentation of the bill is that on the basis theory it is nonsense to prohibit simply the use of liquors to minors, or the minors simply under the Civil Code, in order completely to realize the spirit of the law, and the age limit must be extended to 25 years, before which Japanese do not become adults.

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DANJURO THE FIRST

A Great Actor from a Petty Trader

By S. YAMADA

THE life of Danjuro Ichikawa I, the son of a poor rural merchant, who met a tragic death, being stabbed by Hanroku Sugiyama, Manager, on the very stage of the Ichimura-za Theatre, Yedo (now Tokyo), is very interesting, specially because of his being the originator of *Kabuki* or old-styled acting. From the viewpoint of historical fact, his life, full of vicissitudes, is worth studying. Although *Kabuki* play is inclined to decadence nowadays, being unable to keep up with the times, the *Juhachiban* or favourable performances, the easence of *Kabuki* Play, still remain popular among Japanese playgoers. Curious as it is, however, few know about the originator, Danjuro I. Let us now narrate his dramatic life, his life-long hard toil and labour for theatrical art, following up historical truths.

Once a book entitled "The Generations of the Ichikawa Family" was published, but, strange enough, nothing was referred to in detail regarding Danjuro I, the ancestor of the Japanese old-styled acting. Recently literature of no small interest in respect of Danjuro I has been discovered. According to the book, it seems to be authentic to describe him as born in Ichikawa, a small town in Shimousa Province, in spite of the traditional belief that he was born in Kai or Sendai.

Ichikawa, from which his family name derives, is about five miles from Yedo. There was a Juzo dealing in petty trade along the Shimousa Highway for travellers. Juzo disliked business and later joined a gang of *Kyokaku* or common knight-errants, surrendering his shop to his younger brother He married a daughter of an Osomaki Jubei, one of his comrades; she gave birth to a son, Kosaburo, when thirty-one years of age. Indeed, Kosaburo was Danjuro I, the great forefather of *Kabuki* Play.

Kosaburo was very bright but talkative in infancy. When thirteen years old the 16th year of Kwanbun (1676), a groupe of actore making provincial tours visited the town of Ichikawa. This was the first time for the famous actor of the future to see a play, to which he began to take great fancy; and was almost crazy about it. Everyday he went to the performance. His attachement to theatricals was so ardent that he was at last taken in by the troupe and apprenticed. This was the first step of Danjuro I's ascendency in the art. He tripped round the country with the troupe and began to stand head and shoulders above other actors. In this group there was a Wakamatsu Tsutsui, a very handsome actor taking

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Danjuro the First on the Stage
Painted by Morishige Koyama (1686).

a femine rôle, who was the focus of love and favour in the troupe. While making much fuss among them, Wakamatsu had always a hankering after Danjuro. To make their amorous relation complex, a rival to Danjuro appeared in the person of Hanzaburo Ichiyama, an elder actor, who was jealous of the handsome Wakamatsu. The natural result was a complicated three cornered relation of love on account of sodomy. This gave indignation to one of the utility men of Danjuro, who slaughtered the latter's competitor. Notwithstanding the offender was acquitted for the reason that the crime was under the influence of liquor, the troupe was ordered dissolution. Thereupon Danjuro happened to get out of employment and had to flee to Yedo in order to seek employment.

In the 3rd year of Jokyo (1686) he was engaged by the Ichimura-za Theatre at the annual pay of only twelve ryo (yen). In the same year he made his dèbut in a presentation called "*Shika no Maki-fudé*," in which he realised a brilliant success. Then Moroshige

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Koyamo, a renowned artist of the time, made a sketch of him, which is said to be the oldest likeness of Danjuro I (see illustration). In the following year his salary was raised to eighteen *ryo*, and it was in the 5th year of Jokyo (1688) that it was increased to fifty *ryo* at a bound, when he was twenty nine years of age. He took up his abode on the Fukiya-cho Creek and took in his father then sixty years old and mother forty-nine years old. Also he got married in the same year and his wife gave birth to a boy in October. The new baby was named Kyuzo. This child was the famous Danjuro II in later days!

In this way, Danjuro's capacity began to be recognised by all drama fans as well as the promoter of the show. In the 2nd year of Genroku (1689) his pay was increased to eighty *ryo*, and he made his appearance on the stage of Nakamura Theatre in the rôle of Fuwa Banzaemon. This was, in fact, the origin of the *Kabuki Juhachiban* or eighteen favorite performance of Danjuro which survive still today. In the following year has his salary was raised to hundred twenty *ryo*: an unprecedented promotion. In celebration of the event a grand dinner was given to his family and disciples. The family crest still inherited by the Ichikawa Family, that of *mimasu* or three measures, was created on the occasion. In the 5th year of Genroku (1692) his pay was increased to two hundred fifty *ryo*.

From what motive we do not know, he made an oath to Gods of Heaven and Earth to the effect that " he would purify himself with fresh water for three years, starting from the 3rd year of Genroku (1690), worshipping God of the Kitchen and Triratna ; he would absolutely abstain from drink while his father and mother were in the fresh, repressing in the meantime all carnal desires except to his wife. It is particularly interesting to notice him sacrificing his sexual desire.

In the following year he went up to Kyoto and Osaka Districts on the pretext of pursuing art. His resolution seemed to be quite firm, as he took all his family with him. It is generally believed that Danjuro, who felt his ability had been in an impasse, made up his mind to make a name for himself in Kamigata District, and, although he gained ephermeral popularity for his rough warriors' rôles, it was soon on the wane, because there were such famous actors in Osaka and Kyoto as Tojuro Sakata and Hanzaemon Yamashita, with whom he was far from vying. Feeling disagreeable, he returned to Yedo after four years' absence, in the 10th year of Genroku (1697), and made his returning dèbut at the Nakamura Theatre, while sending to the stage his only son Kyuzo, then ten years old, for a juvenile rôle. In view

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of his failure in Osaka in contending with Tojuro, he decided to settle down in Yedo for life. He regained popularity in Yedo and his salary was incresed to eight hundred *ryo* in the 17th year of Genroku, when he was forty-five year old. It was in those days that he made strenuous efforts to flourish *Kabuki* Play.

On February 12th of the 17th year of Genroku (1704) he played the rôle of the grey-headed Satoh Tadanobu nicknamed Fox Tadanobu, in the scene of "Yashima" on the stage of the Nakamura-za. Just while he was making an imposing attitude on the stage-passage, it suddenly began to shower. As the building was of temporary construction, it soon got leaky Thereupon Hanroku Sugiyama, Manager of the Theatre, ran after him and put a raincoat on him from behind. But alas! it was not from kindness. Danjuro was stabbed in the back by the manager. He tried to grasp the hand of the assassin, repeatedly crying "You milksop! milksop!" On the spot he breathed his last.

How tragic it was, but worthy of a great actor! For what reason he fell a victim, history does not tell precisely. But it is generally said it was most likely a jilted lover's revenge, strange as it may seem, since the victim ought to have been separated from any carnal passion, as he had sworn off.

The most outstsnding feature of his life was that he marched along the idealistic path of the art of the theatre, playing what he produced himself. His pen-name as a playwright was Hyogo Mimasu-ya. It is also worth mentioning that he tried his utmost to train juvenile actors, by introducing his own little child on the stage.

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SAMISEN AND TSUKUSHI HARP

By S. TOMITA

THE *samisen*, or three stringed harp, was first introduced to Japan during the Eiroku Era (1558—65 A. D.) in the reign of the Emperor Ogimachi, from the Loochoo Islands where the instrument is named *Jabisen* which means a stringed harp of snake's skin. Needless to say, the word *samisen* is a corruption of *jabisen*. Two *jabisen* were presented to Nakashoji, a blind *biwa* (lute) player living in Sakai, Idzumi Province, near Osaka, by one of his friends in Loochoo. Nakashoji took a great fancy to the instrument and would play it from morning till night. However, he did not know its tunes. For seventeen days he confined himself in the Kwannon shrine at Hatsusé for religious devotion. His enthusiasm brought at length miraculous virtue; on the last day of confinement when he descended the stone steps in front of the shrine, he happened to stammer on the three strings, thick, medium and thin, which made a rhythmic sound. Whereupon he got a hint from the sound and at last succeeded in playing an incomparably sweet note. His art was inherited by Torazawa, also a blind musician, who was very skilful in playing the *samisen*, teaching his disciples *honté* and *haté* tunes. Torazawa far excelled Nakashoji in the art. *Samisen* playing was then revolutionised by a blined Sawazumi in the Keicho Era (1596—1614 A. D.); he made an innovation by playing an accompaniment to popular songs. Indeed this was the origin of the present-day *samisen* playing, which became a vogue very popular. In those days people used to play the *Samisen* hanging from their neck with a braid. This Sawazumi was the originator of playing *kouta* (ditties) and *joruri* (ballad-dramas) on the *samisen* on less than the air of *Heiké* on the *Biwa* (lute). In the Kwan'ei Era (1624—43 A. D.) two blind players, Yanagawa Kagatsu and Joshu Yatsuhashi, of Osaka, were very dextrous in *samisen* art. They came down to Yedo (now Tokyo) from Osaka and were welcomed at the homes of the rich and noble. They were accorded the title of *Kengyo* and made themselves the founders of the Yanagawa and Yatsuhashi Schools respectively. There was living a *samisen* manufacturer named Yanagawa Yatsuhashi, which title was permitted to him by the two *kengyo*.

Ishimura Kengyo in Loochoo

According to a book entitled Shichiku-Shoshin-Shu published in the

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12th year of Kwanbun (1672), the *samisen* was first imported to this country by a *kengyo* called Ishimura during the Bunroku Era (1592—95 A. D.) from Loochoo where he travelled and found a bow with three strings. It is said that after the model of this three stringed bow the original *samisen* was fabricated in Kyoto. There are still two or three other divergent opinions referring to the origin of the *samisen*, but that the instrument was presented to Nakashoji in Sakai by a Loochooer in the Eiroku Era (1558—69 A. D.), as above, described in the book Sangen-Ko, is considered most authentic.

Shichiku-Shoshin-Shu describes the *samisen* as deriving from a bow with three strings, while Onusa says that the original *samisen* was of two strings to which another string was later added. However, that the original instrument was rebuilt is utterly unauthoritative; it may be a private view. From the beginning the *samisen* had three strings and was played in various ways after the Loochoo fashion by the Japanese, the instrument as well as the tune becoming far more excellent than in Loochoo Archipelago. It is believable that although the *samisen* was introduced to Japan at an early date, few people played it or were able to make a skilful tune on account of the continuous civil strife, and Onusa is right in affirming that the instrument already existed in this country as early as the Eiroku Era. Another authority ascribes the origin of the *samisen* plaing to Ishimura Kengyo in the Bunroku Era. That the *samisen* was in existence in Japan in the Ashikaga days is proved by the fact that the word *sabisen*, a corrupted form of *samisen*, is referred to in a book entitled Nippon Fudo-Ki (Local History of Japan), an appendix to Zenseki-Heisei (a book on military organisation) specially compiled for the defence of China against the Japanese pirates' invasion as early as the latter part of the Ming Dynasty of China. The Diary of the Muromachi Palace alludes to two courtesans playing a *samisen* at random in their room, in the Temmon and Eiroku Eras. It is also said that a grand dance was performed to the tunes of the *samisen* and tsuzumi (hand-drum) in the 5th year of Bunroku (1596 A. D.) Another interesting authentic record tells us that toward the Keicho Era (1596—1614 A. D.) a tanglemonger hawked his merchandise with a funny *samisen* tune playing by the mouth in a play named "A Tangle-Monger", written during that era. Notwithstanding its popularity among town people, the instrument was not used in the *Kabuki* plays still those days. It may be after the manner of classical dances and *Sarugaku* music.

China, the Cradle of the Samisen

Nobody can doubt that the *samisen* was invented in China in the Yuen Dynasty and then transplanted to Loochoo

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Archipelago, then vassal state to China. However, it must be remembered that the *samisen* referred to in such old Chinese books as the Zui-Shoritsu-Rekishi, Kyu-Tô-Sho-Ongakushi and Toshi-Tsûten, is of another kind. The *samisen* originally manufactured in the Yuen Dynasty came from Yuen-han lute.

From the time of Genroku (1688—1703 A. D.) on, *samisen* players of genius followed one after another in Kyoto, Osaka and Yedo (Tokyo); the art became quite in vogue among men and women, rich and poor, many new tunes being invented, such as *Nagauta* and *Nagebushi*, both of which quite harmonised with the *samisen* note. At an early date after the introduction of the music the blind invited to banquets were the only players of the *samisen*, but the music was later extended to people in general and the *samisen* became inseparable from revels.

According to a record from Todoso's books, in April, the 12th year of Kwanbun (1672) an Osaka theatre pleaded with the local authorities to be allowed to use the *samisen* in its plays, which was permitted immediately and was the origin of *samisen* playing in the theatre.

Kokyu and Tsukushi Harp

The *Kokyu*, or three-stringed fiddle, also emanated from the Loochoo Islands. The archipelago teemed with poisonous serpents which are made victims to an insect called *Raheika*. The chirping of the *Raheika* quite resembles the tuning of the *Kokyu* (three-stringed fiddle) and the Loochoo islanders would play the fiddle in order to defeat those venomous creatures. That the *kokyu* is an old musical instrument next to the *samisen* may be proved from the fact that the word is often referred to in such books as Yedo Meisho-Ki (a guide to the principal sights in Yedo) and Chikusai Monogatari, both published in the Kwanei and Shôho Eras (1624—47 A. D.)

The Tsukushi *Koto* (harp) originated in the native *Koto*, not from Loochoo Archipelago. According to Kinkyoku-Sho issued in the Genroku Era (1688—1703), a certain Kenjun of Hizen Province, Western Japan, learned harp playing from a priest of the Zendôji Temple of Tsukushi and transmitted the art to Genjo, abbot of the Keiganji Temple of the same province. When Kenjun was returning to his native place from Kyoto, where he had been staying for a long time, Dainagon Yabudono, the founder of harp playing, heartily missed him and told him to send one of his disciples to Kyoto in his place. On returning Kenjun despatched to the capital a Hosui. But this young monk was very poor in playing and fled away, being ashamed of himself. He removed to Musashi Province and returned to the secular life. Hosui learned *Tsukushi* harp under the instruction of Yatsuhashi Gengyo of the same province, then went to Hizen

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Province where he became one of the pupils of Genjo under whom he could master the secrets of the art. On the part of Yatsuhashi, he thought that, although elegant in tone the Tsukushi harp was far from satisfying the popular ear. Whereupon he composed thirteen new tunes, to which later were added two sets of old and new tones. This was the origin of the Yatsuhashi school of the Tsukushi harp. He became reputed in the Manji and Kwanbun Eras (1658—72 A. D.) and died in the 2nd year of Jokyo (1685).

In the Shiki-On Ron (Essays on Music) published in the 20th year of Kwan'ei (1643), we read: "When popular songs are sung, sweet sounds of the Tsukushi harp are heard from every home . . . ." From the Hisomi-Gusa we quote the following passages: —"In older days the harp was played only in the homes of the nobility; the poor did not know what it was like, except by pictures. Lo! today the music has got so popular among towns people that even blind beggars play it, competing among themselves. It is played in front of the furnace or even beside heaps of dust. Were it for a regular orchestra, the Tsukushi harp would not be at the disposal of the poor and mean, but, from what date we don't know, it began to be played everywhere. As ditties are sung in accompaniment with this intstrument, it easily approaches the ears of the poor. But it is regrettable to see it played nowadays together with the Okazaki dance, a branch of the ditties, though otherwise it would be quite graceful when played in regular dance-music somewhere in Tsukushi District. In this manner the art of harp playing seems to have degenerated." From the above one may be able to imagine that harp playing was already very popular in the Kwan'ei Era (1624—43 A. D.) In that period no long tunes were played with the Tsukushi harp, songs consisting only of one or two short verses. After the manner of the *samisen*, however, Yatsuhashi Kengyo devised ***kumi-uta*** or composed songs, which gave birth to the present way of playing the harp. According to Kiyu-Shoran, some of the kumi-uta are referred to in such publications as Kemmon-Shu (the Keicho Era), Taka-Tsukushi-Shu (the 15th year of Kwambun) and Shin-Zôdai-Tsukushi-Shu (a new enlarged edition of Tsukushi-Shu, and one can find that all the kumi-uta were not composed by Yatsuhashi, as most likely there existed some old popular songs under the name of *Tukushi* Music, played in accompaniment to the harp in vogue in Kyushu District. In the meantime, some songs were adapted from those for the *samisen*.

Later the Yatsuhashi and Yoshizawa schools were pitted against each other and both became very popular. In Yedo there were two schools in opposition: the modern Yamada and Ikuta, which played not only harp songs but *nagauta* (long epic songs) and ***kouta*** (ditties) for the *samisen*.

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MASTER SWORDSMEN IN JAPAN

Chiba Shusaku

SHUSAKU Chiba was one of the greatest swordsmen who distinguished himself towards the end of the Tokugawa period. He had a fencing-hall at Otamagaike, Kanda, Yedo, with thousands of pupils. He glorified the last pages of the history of swordmanship in the feudal days before the Imperial Restoration.

Chiba was born in Araya-mura, Kurihara-gori, Oshu, in the 2nd year of Kansei (1790) being the second son of a physician named Koyemon Chiba. He descended from Tsunetane Chiba, a wealthy family in the province of Shimofusa. His father once served the lord of Akita, and later having been out of employment, he took up his abode in Araya-mura, where Kichinojo Chiba, one of his relatives, resided. He continued to practise medicine there. Kichinojo was a good swordsman. He invented a new style of fencing, the Hokushin-Muso-ryu. Shusaku's father was also a swordsman. From the age of 8 or 9 Shusaku was noted for his dashing spirit. When he was 12 years old, he climbed a tree, and stirred up a 2 foot wasps' nest with a handy stick. He struck down with the stick hundreds of the wasps swarming about him and destroyed their nest, relieving the passers-by of the danger of being stung. His daring tricks won for him the name *Kotengu* of Chiba or Ima-Ushiwaka. At the age of 15 or 16 he excelled even his father in fencing. He had a splendid physique and great courage. His father was overjoyed at the development of the son. About this time Shusaku seeing one day many young samurai holding an archery match, was astonished at their awkwardness, and uttered unientionally a word of criticism. Hearing it, the young samurai got angry, and attacked him with bow and arrow. He boldly stood the attack, and struck down with a stick the arrows which came flying like locusts on the rice field, forcing all to bow to him. This incident made his father more confident of his success in life as a swordsman, and strengthened his resolution to make him a good one. With this object, his family removed to Yedo in the 6th year of Bunka (1809), when Shusaku was 16 years old.

In Yedo Shusaku served Masahide Kitamura, a *hatamoto*, while he learned swordsmanship under Matashichiro Asari of the Onoha-Ittoryu. Highly gifted talent was manifest in his swordsmanship, and his rapid progress and skillful and vigorous way of fencing

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made him soon recognized by his master. In the 14th year of Bunka (1817) at the age of 25 he was initiated into the mysteries of the art. Then he entered the school of Chubei Nakanishi, the family of Asari's master, and prosecuted his studies. He attended the school about three years, and was further initiated into the mysteries of the art. Then he became at last an independent swordsman. He adapted the style of the Hokushin-Musoryu, thought out by Kichinojo Chiba, and that of the Itto-ryu, which he had learned from Chubei Nakanishi and Goroyemon Terada, his pupil, into his Hokushin-Ittoryu, which he established, partly with his original methods.

In the 3rd year of Bunsei (1820) Shusaku at the age of 27 went on knight-errantry. At first, he visited Ryomo District. In sano, the province of Yashu, he crossed swords with Sadajiro Kimura, and expert swordsman of the Munen shool. Shusaku stepped forward with a yell, and struck at the face of the opponent. The bout was up in a moment. Everywhere he visited Shusaku met no equal. When going back to Yedo, he received an invitation from Takenouchi in Gyoyu, Sanshu, to come and teach him. He accepted it, and visited old Takeuchi. For days he stayed there, teaching his art to Takeuchi and his son. One day a wrestling match was held in the place. Being fond of wrestling, he went to see it, accompanied by Takeuchi, junior, and his few pupils. The wrestlers were four or five professional men of the Makushita class, and a number of non-professional men. Takeuchi and his pupils seeing wrestling bouts, admired the wrestlers as very strong But in Chiba's eyes the wrestlers were inconsistent in tricks and strength.

"His strength is not uniform; his ways simply appeal to the uninitiated," he criticised.

Chiba was fine-built and strong. He had a fondness for westling. In Yedo, he had learned how to wrestle under a champion.

The next day seven or eight wrestlers in the match visited Chiba, to whom they wanted to teach wrestling. They had been indignant at his criticisms at the wrestling place, and came to wrestle with him and to handle him roughly and vent their spite upon him, as they knew little of his skill in wrestling, while they thought that they themselves had no chance with him in fencing. Chiba was confident of his ability, and wrestled. All were defeated by him, and thus found out for themselves how strong he was in wrestling.

Chiba was good at *waka* and *hokku*, and often composed them on his journeys to beguile the tedium. From this, it is easy to suppose that he reached the condition of mind necessary to

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a *meijin* (master).

In the spring of the 4th year of Bunsei (1821) he again visited Joshu, wishing to have a bout with Koizumi, a swordsman of great strength. He went straight to Takasaki, where Koizumi lived. He called on him and asked for a bout. He intended at first to try his strength against Koizumi, thinking it not so honourable to win against him in fencing; for although he was skilled in fencing of the Nen school, yet he was simply famous in his locality and not so well known in Yedo. As Koizumi was a man of character, he wanted a fencing bout at first. Chiba consented, and the two crossed swords. He treated Koizumi lightly, and kept him off, while he himself did not strike at him. Koizumi finding it beyond his power to defeat the opponent, threw away the bamboo-sword and clinched him. Chiba who desired this cast the bamboo-sword aside, and grappled with Koizumi. With all his might, Koizumi attacked Chiba, but Chiba remained unflinching and unmoved as if he were a big deep-rooted tree. Suddenly Koizumi sprang aside a few steps, and said to Chiba, with his hands on the ground:

"Your strength is really astonishing, and you are quite beyond my power, Sir! I beg you to take me as your pupil."

Koizumi was one of the best pupils of Jurozayemon Higuchi the 18th, a master swordsman of the Maniwa-Nenryu in Joshu. As this famous Koizumi became a pupil of Chiba, many others in the locality followed suit. This elevated the reputation of Shusaku Chiba in the district, and the Hokushin-Itto-ryu, his school, became most popular among people. Higuchi was jealous of Chiba, and wished that he could discomfit him in some way or other. At the moment, he heard of a plan among the pupils of Chiba to hang up a tablet of their names in the building of the Ikao Shrine. He attempted to thwart it by force, and called together his pupils. This came to the knowledge of Chiba, who, regretting it, kept his pupils in check, lest serious consequences should ensue. But his pupils, driven by the ardour of youth, would not listen to the master, and prepared to close in upon Higuchi. Higuchi, perhaps struck with awe by the high spirits of the Higuchi party, beat a retreat with his men, and the discord was brought to a close on the surface. But Chiba was indignant at the cowardly act of Higuchi. Later, Higuchi made apology to Chiba, but Chiba did not accept it, and was going to make the matter public. Higuchi was alarmed and wished Chiba to make a private settlement of it. But soon he suddenly died, when the matter naturally came to an end. Rumour had it that Higuchi committed suicide.

After that Chiba's reputation ascend-

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ed more and more, people speaking of him as the greatest swordsman since the Kanyei era. At first his fencing school was at Shinagawa-machi, Nihonbashi; but it was removed to Otamagaike, Kanda, where his pupils grew more and more.

His last great fencing match was with Seiichiro Odani. Odani was the son of Shinjiro Odani, a retainer of the *shogun*, and was born in the 9th year of Kansei (1797). He learned military arts from childhood, and excelled in archery, in the use of the spear and in swordsmanship. Above all, he studied the mysteries of the Jiki-Shinkage-ryu, and was counted one of the greatest swordsman since old times. He was appointed to be the head teacher in the Government School of Military Arts, by Premier Mizuno Echizen-no-kami. Gradually he was promoted from a pension of 100 bales of rice to a pension of 3,000 *koku* of rice, when he was called Odani Shimofusa-no-kami.

A bout between this Odani and Chiba was held in the residence of Mizuno Echizen-no kami, the Premier, who was a great man to carry out big administrative reforms in the Tempo era (1830-1843). The bout began. Chiba was a tall man, about 6 feet high, while Odani was a small man, being only a little over 5 feet in height. Sharp yells! The bamboo-swords were crossed over ten times with clacking sounds, after which Chiba, deftly dodging, made a thrust, bending and aiming at the plastron of the opponent. But the blow was warded off lightly from under by the opponent. He felt something on his hands, and nearly let go the bamboo-sword.

"Beaten!" he exclaimed.

He knew his chance and surrendered his bamboo-sword.

"The bout is not over yet, Mr. Chiba!" Odani said, advancing a step and holding the bamboo-sword on his hand.

But Chiba knowing it was beyond his power to defeat Odani, insisted on his defeat.

"How modest you are." Odani said. "I wonder at your skill.

The perception of defeat and the giving up of the bout half way by Chiba, and the conciliatory remarks of Mr. Odani saved face for the two master swordsmen.

"You deserve praise, both of you!" Mizuno exclaimed.

Chiba had four sons, of whom the eldest died prematurely, and the second son Yeijiro, the third son Dozaburo and the fourth son Tamonshiro were all possessed of excellent ability as swordsmen. Yeijiro, the second son, surpassed the other two.

Chiba died at the age of 61 on November 10th in the 2nd year of Ansei (1885), following the death of the eldest son in February, the same year. He was one of the greatest swordsmen in modern Japan.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

The Prime Minister

The whole nation has been in grave anxiety over the attempted assassination of the Prime Minister. It has, however, been a matter of felicity that the attempt on Mr. Hamaguchi's life miscarried, and that, althongh wounded, the great statesman gives promise of complete recovery in due time. The bearing and character of the Premier during the trying ordeal through which he has had to pass was typical of the Japanese hero and patriot, leaving a profound and lasting impression on the public mind. No sooner was he shot than Mr. Hamaguchi exclaimed that he was thus ready to crown his life's work for the nation with his own death while in office. The fact that an assassin was able to the approach within shot of the head of the Government shows that the Premier was of a fearless disposition, allowing no danger to interfere with his performance of duty. It is thus that a high official often has to take his life in his hands by accepting office; and foreign governments and statesmen little realize to what they are exposing a high official when they insist on his accepting their ideas in the face of a powerful opposing minority at home. But Japan has always had the men ready to take such risks when occasion required. The result of this sad episode will be to endear the Prime Minister still more to the nation, and possibly prolong his term of office, should his health be sufficiently restored to lead the Cabinet.

Denationalization of Telephones

There is a rumor that the Department of Communications is contemplating the transfer of telephones and telegraphs to a private company in order to promote greater extension and efficiency. The denationalization of these services in Japan would tend to confirm the American conviction that such public utilities are always best managed under private ownership. While England believes that to be true in regard to railways, there is no desire in that country to bring telegraphs and telephones under private ownership, though there are frequent letters to the press criticizing the telephone service. In Japan the telephone service has been less satisfactorily managed than the telegraph service. Thousands of applicants for new installations have had to wait sometimes for years before they could get

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telephones, and even then they had to pay an enormous premium. Any change in this respect will doubtless be heartily welcomed by the public. The telegraph services, while on the whole satisfactory, could yet be improved by greater despatch and an increase in the number of offices. It is reported that if the telegraph and telephone services are denationalized they will come under the management of a private company organized for the purpose, with a capital of some 600,000,000 yen, and guaranteeing an adequate dividend to the stockholders. On the other hand there is grave doubt whether the Imperial Diet would acqiesce in such a proposal.

Political Education

One of the greatest official anxieties in Japan is the proper control of dangerous thought. The present method is to warn, and if the warning goes unheeded, to arrest anyone who promotes thought calculated to disturb the even progress of government. Many Japanese have thought that the best way to meet dangerous thought is to answer it with sound thought. They hold that free discussion is essential to the circulation of truth against falsehood. The State may imprison the heretic but it cannot imprison his heresy; the penalty imposed on him only advertises his doctrines. It is more important to combat his views than to manacle him. The mobilization of radical views, therefore, calls for the mobilization of conservative views and a true system of political education. The infliction of penalty on an opponent by the State is taken to betray a lack of faith in the principles thus defended. For this reason the Imperial Government, says the *Osaka Asahi*, contemplates the expenditure of some 3,000,000 yen on the establishment of a proper system of political education, which the paper commends as indicating a wise change of policy in the control of dangerous thought. The Government seems at last to be convinced that the spread of unwholesome views is due rather to ignorance than to wilful disloyalty. The *Asahi* hopes that the scheme to educate the public in sound political thought will include the education of politicians themselves, most of whom have not had the advantage of a sound political training. As no political education has hitherto been imparted in the national schools, the modern politician has had to depend altogether on his own experience and initiative. The consequence is that many politicians are only dangerous experts, having no sound principles to guide them in the management of national affairs.

Trade Prospects

Government statistics up to the end of November, 1930, show that the total turnover of foreign trade amounted to 1,363 million yen

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for exports, and to 1,447 million for imports, the adverse balance being 93 million yen. Compared with the corresponding period of last year, exports have fallen off by 635 million yen, and imports by 610 million yen, while excess of imports has increased by 25 million yen. Thus enormous drop in Japan's foreign trade is only in line with a similar process noticeable in all countries during the past year. America has experienced a decline of over 22 per cent in exports and over 28 per cent in imports; Britain is down over 18 per cent in exports and 12 per cent in imports; Germany declined over 8 per cent in exports and 18 per cent in imports; France 11.8 per cent in exports and 10 per cent in imports; but Japan's reduction is over 31 per cent in exports and over 29 per cent in imports, greater than any of the other nations named. The cause is attributed the lifting of the gold embargo. Reduction of exports in Japan has been more in value than in volume, as may be seen in the case of raw silk the value of which went down by 47 per cent but the volume only 28 per cent. And the same may be said of cotton yarn the value of which was reduced by 37 per cent but the quantity went down by only 18 per cent. If the excess of imports during the 12 months is over 100 million yen, the cause may ascribed to the increase of advance purchaes in anticipation of the removal of the gold embargo. Though the trade situation is not quite satisfactory, there is yet no ground for pessimism.

Naval Budget

The *Hochi* newspaper says that the Naval Dapartment wants a supplementary budget to the amount of over 300,000,000 yen to compensate for the weakness which the London Naval Treaty will cause in Japan's naval defences. Even this amount is some 200,000,000 yen less than that first asked for; but if it is granted, the *Hochi* thinks that the Government will not be able to cut down taxation to the extent promised by the Prime Minister as a result of the London Naval Treaty. Of the 300,000,000 yen now inserted in the naval budget, it is proposed to use 106,000,000 yen for the replacement of old ships, a sum that would have been required even independently of the London Treaty; and the balance is to be used for covering the defects due to the Treaty. The *Hochi* does not approve the proposed increase of outlay on the air force in compensation for the losses caused to the national defences from the London Treaty, because such expenditure seems inconsistent with the spirit of the Treaty. As a great part of the present economic depression is due to heavy national taxation, the *Hochi* hopes that the Government will do all in its power to effect the retrenchment of 15,000,000 yen in national taxes already promised.

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Japanese Roads

With the rapid and enormous increase of motor traffic in Japan the question of road improvement becomes acute. The only proper motor roads at present are those between Tokyo and Yokohama, and between Osaka and Kobe, with some fairly passable roads through the greater part of the empire. But since railways do not reach every part of the country, and motors are more expeditious and economical than the use of hand-drawn vehicles, the provision of better roads is paramount, while the ever-increasing number of touring cars driven by tourists and residents calls for good roads everywhere. A scheme has been drawn up for the construction of a system of national arterial highways throughout the main island of Japan, which shows that the authorities are alive to the importance of the situation; but unfortunately this scheme has not yet been translated into concrete fact. In England and the United States, where roads are kept in perfect condition for motor traffic, it is believed that good roads eventually pay for themselves, or at least can be made to do so by taxation, and the reduced cost of efficient transportation. In Japan, although the tax on motors is very high, such revenue is not devoted to roads as in England and America. With good roads and lower taxation, motor traffic in Japan would doubtless greatly increase and help to meet expenses of highway improvement. Japan is endeavoring the make the country attractive to tourists; and one way to do this is to provide roads along which the traveller can motor with pleasure through all the scenic regions, speeding from the north to the south of the empire without delay or doubt as to how it is to be done. At present there is not only the question of roads generally, but the question of numerous narrow curves, steep inclines and unsafe bridges, which requires immediate attention. The beautiful streets and highways constructed in Tokyo and Yokohama prove what Japan can do in this direction; and it would be an excellent way of reducing unemployment to start the construction of similar roads through the country.

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